l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

been properly skimmed, the cook poured a part into the smallest jug available and from this served his coffee a few drops at a time, a single stoneware cup making the round of the company. The mound of camel dung heaped by the women was glowing red, and everyone was on the tiptoe of expectation when Faris rose and went over to the women's side of the tent. A cheerful bustling sounded from it—supper ought to be about ready; and sure enough, there appeared a woman and a slave, carrying between them a huge platter piled high with meat, which they set down on the threshold. Faris shouted into the night, to call all stragglers who might be in the vicinity.

We grouped ourselves round this mountain of flesh. I saw in the flickering light wild-looking, hungry men squatting opposite me, with black plaits of hair showing under their white-and-red head-cloths, the tips of which were flung over the shoulders. They fell to with their fingers, tore the meat from the bones and devoured it in great gulps. Our host flung titbits to me across the platter. It was embellished with the camel's head split open, but without the brains. Only the women will eat them, for they are supposed to make men faint-hearted. The hearts of bustard and other fowl are also disdained by these gallant lords of the desert.

We lingered four days in this depression, as we had enough food and fuel. The camels scattered to graze in the surrounding country. The women, too, were busily employed in hoeing up the roots of the small shrubs and gathering their twigs, which they carried to camp on their backs in large bundles. Many of the women had

CHAPTER IV

THE TENT AND ITS FURNISHINGS

THE CONSTRUCTION OF THE TENT

The tent is made of pieces of coarse black cloth known as *šuḳḳa* (pl., *šiḳaḳ*). The *šuḳḳa* is usually 60 to 70 centimeters broad and 15 to 60 *ḏrâʿ* (11.4 to 45.6 meters) long. The tent cloth is woven either of pure black goat's hair—both the heavy variety, *šaʿar ṣâfi*, and the light, *nôl*, being used—or else of cotton, with which only a small amount of goat's hair is blended, this being called *kumbok*. The weaving of tent material is carried on by many inhabitants of the towns and villages, and the Rwala buy it from itinerant traders, Rḥejbâwijjât or Kbejsât, or from those who make it. An ordinary tent with one main pole, which is about twelve meters long and nearly four meters broad, requires at least eight *šiḳaḳ*, each 15 *ḏrâʿ* (11.4 meters) in length. If they are of pure goat's hair, *šaʿar ṣâfi*, 1 *šuḳḳa* costs 8 *meǧidijjât* ($7.20); if they are of *kumbok*, a *šuḳḳa* costs 3 *meǧidijjât* ($2.70); a *šuḳḳa* of *nôl* costs 5 *meǧidijjât* ($4.50). The back wall, *rwâḳ*, of such a tent costs 3 *meǧidijjât*; the lower part, *sefle*, of it, 1 *meǧidijje* (90 cents); 15 *ḏrâʿ* (11.4 meters) of a narrow strip of goat's hair for strengthening the tent material, *ṭarâjeż*, costs 2 *meǧidijjât* ($1.80); two poles cost 9 piasters (40½ cents); and then there are the ropes, sold by weight: 1 *roṭol* (2.56 kilograms) for 13 piasters (58½ cents). Thus the smallest tent made of heavy goat's hair costs at least 33 *meǧidijjât* ($ 29.70). Every four years, or five years at the most, a new tent has to be set up.

When a man has bought the tent material, he hands it over to the women, who sew the tent under the supervision of an experienced old woman. The old woman gives the following directions: "Draw the separate pieces, *šiḳaḳ*, close together, *ṣaffenken*; sew them with coarse threads of goat's hair, *ḫajjeṭenken*; in the middle sew on the *ḳoṭb* [a small round board measuring about ten centimeters in diameter and having in the middle a circular opening cut out, through which the top

354 When the tent owner has sat down with his guests, calls to his sons or slaves: "Dig out the fireplace, *ehefrû l*
[554 *nâr*." With the more important chiefs the fireplace is alw
463] dug by a slave, who is entrusted with the preparation of coffee. The fireplace consists of a rectangular or circular h about twenty centimeters deep, from the size and form which it is possible years afterwards to judge with certai
412 to which chief the tent belonged. It is dug with an implem
332 called *fâz*, which at one end terminates in a mattock and the other end in a hatchet and is fastened on a long woo
354 helve; the double hoe, having at one end a mattock and the other a pick, is called *ḳaddûm* or *tubal*. The ordin
354 Rwejli digs a smaller fireplace, which is nearer the front e of the tent. In the cold season the fireplace is close to carpets for the guests, while in the hot season it is ab the middle of the men's compartment. The clay which is out is thrown into a heap near the hole forming the firepl *ḥufrat an-nâr*, and just below the edge of the tent. On it
[574] shaken the ashes from the fireplace. The larger this he known as *nefile*, the more hospitable is the owner of the te for coffee is prepared for the guests on the fireplace in men's compartment only and beside the fire the guests m
372 warm themselves. Beside the fireplace is placed a pile of f consisting of dry roots and stalks of various plants, *ḥaṭ* and dry camels' excrements. The best fuel is the dry w of the *rṭem* shrubs. It gives off scarcely any smoke, thro out a great heat, and holds the glowing embers for seve hours before subsiding. The worst fuel consists of the dry which blazes up with a bright red flame, crackles as if g powder had been scattered on it, but it does not form emb
[462] and does not maintain the heat. The fuel is collected by female slaves and women. If the chief has not a suffici supply of fuel, he sends to the surrounding tents for it, the men themselves bring it to him.

FURNISHINGS OF THE WOMEN'S COMPARTMENT

353 The women and the slaves carry all the utensils and v sels into the women's compartment. Carpets and coverlets which to sleep are placed in the corner against the div
[251] ing wall. Sacks containing wheat, barley, dates, butter, s sugar, coffee, rice, or *tummen* (a kind of rice), are stored against the back wall.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

When she goes by in her fringed kerchief,
She takes my little heart away in her hand.

Al-Ṛarâwi was a Rwejli whose daughter was famous for her beauty. *Ḥaṣâwi* means the long elaborately twisted fringe of a silk kerchief, *maḳrûna*, with which a belle covers her forehead and face.

Hâḏi ṭwâreḥ ʿarab ḫelli
jâ marḥaba jâ ʿarab šîḥa
ʿaḏrûb aḫûha jiǧîb aš-šowl
čam râʿijen ʿawwadeh ṣîḥa
jâ ḫdejdeha bwêreż al-hemlûl
min miznċten bass laha ẓîḥa.

These are the borders of the Arab camp where dwells
Hail, O Arabs, with whom Šîḥa camps! [my darling.
ʿAḏrûb, her brother, brings sumpter camels as booty.
Oh! how many a herdsman has he taught to utter the warning cry!
Her cheeks are like flashes of lightning from a rainy belt,
From a cloud which appears full of milk.

Aḫûha is the lover of Šîḥa. *Jiǧîb aš-šowl* means "brings, or leads, in from a raid camels able to carry heavy burdens." When the tents are being moved, all supplies are loaded by the women, who therefore like strong camels. The herdsman is not in a position to defend his herd; he merely gives the alarm cry. *Hemlal* is a long, narrow streak or belt of rain coming from a cloud where there is constant lightning which gives the cloud the appearance of being filled with milk. The milky white luster issuing from it reminds the poet of the white, rosy cheeks of Šîḥa.

Jâ wenneti wennet aš-šenne
rabâbaten bjad laʿâbi
riḥat ʿâṭiri leha beṇne
jâ ʿambaren bjad ǧallâbi.

My sigh is like the sigh of the hide stretched
On a rebec in the hand of the player.
The fragrance of my beloved is as pleasant
As amber in the hand of the hawker.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

has the right of sleeping with the man that night, *dowrah*, says to him: "I grant thee furlough, now go to thy wife over there! *ana msâmḥatk erḥed 'enda maratk hunâk.*" But should the man infringe the right of one of his wives and spend several nights with the other, the deceived woman may rage as much as she will, but it will not do her any good, especially if her husband has paid to her kin the price asked for her. If a near relative of the woman dies, the man may and even should have intercourse with her for several nights, to comfort her in this way at least. During her monthly period, *'alejha-i-ḥejż*, the man must not touch the woman for from three to five days, and not for forty days after the birth of a child. During the monthly period the woman cooks and eats with the others as usual. If a man wants to beget a boy, he must have intercourse with a woman on the night of Thursday to Friday, *ǧâma'aha lejlt al-ǧum'a*, as the name of Friday, *ǧum'a*, recalls sexual intercourse, *ǧemâ'*.

595 833 [841 846] [842]

TREATMENT AND DUTIES OF WOMEN

The rôle of the woman is to bear and bring up children, to prepare the meals, to sew, and to pitch, strike, and load the tents, *teḥajjeṭ, tebni, tarwi, tešil al-bejt*; also to load up the entire outfit of the tent, to collect the camel's hair and weave from it the bags and various saddle ornaments, *tenṭa'*, to procure water, *trâwi*, to gather fuel, *tehaṭṭeb*, to go out to buy wheat and barley, *tesfer*, and to supply the mare with fresh *šiḥ* and *naṣi, teḥajjeḥ w-tehuš lal-faras*, etc.

562 462

The man who loves his wife helps her in all these labors. He never lets her pitch, strike, or load up the tent alone, but along with his herdsman, servants, and sons always aids her. The camels carrying the supplies are guarded on the march by a servant or slave, the master or his son once in a while coming to see whether any of the pack camels needs help. Hauling water from a distant well is likewise usually the work of the son, servant, or herdsman; the master himself in this case drives out the herd to the pasture. A careful husband often loads two or three camels with fuel, especially dry branches and small stumps of *rqa* or *arḍa* — all this to save his beloved wife labor. Even the grass and hay is brought in by the sons and servants.

562 462 593

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

562 On the other hand, a man not on good terms with his
462 wife lets her do all the work herself, urging her on to greater
speed all the time. When the whole camp is on the move,
593 the man saddles both his mare and camel, lights a fire near his tent, makes coffee for himself, and watches his wife with the servant or daughter strike and load the tent, furniture, and supplies. When this is done, he attaches the mare by the rein to the camel, mounts the latter, and rides forward to the head of the moving camp where he joins the warriors, *salaf*, not troubling in the least about his pack camels. On arriving at the new camping ground he selects a place for his tent, takes off the saddles from the animals, leans against the camel saddle, and waits for his wife to come and pitch the tent, spread out the rugs, and bring fuel. Only when all this is done will he enter the tent, build a fire, and make his coffee. Thus he acts the master until a reconciliation with the wife takes place; then he helps her again.

562 When guests arrive in the man's absence the woman
574 says to them: "See, O guests, the master of this tent is not at home, *tarákom já zujúf rá'i-l-bejt má hu házer*." Then she brings into the part of the tent reserved for the men fuel and red-hot coals, gives the guests the canister with coffee beans, water, and the coffeepots, and then returns to the women's compartment to prepare supper. When this is ready, if the herdsman or the servant is not back by that time, she calls the youngest of the guests or the one she knows to be the lowest in rank and hands him the dish with the food to carry to the others. If the wife is acquainted with the guests, she joins them after supper, drinks coffee with them, and amuses herself in their company till midnight.

DIVORCE

586 The husband cannot be compelled to divorce his wife;
there are no reasons which would either require or prevent it, *en jalletha 'ala kejf*. If he wants to divorce her he can do so without telling her the reason, even should she beg him on her knees to keep her. Often he does not know the reason himself, for he has none. He simply takes a notion to divorce her and he does so, even though he may regret it soon after-
586 wards. This is done most frequently by the younger chiefs
557 who for political reasons are obliged to advance themselves
222

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

492 march. On the saddle a leather quilt stuffed with camel's hair, *naṭa'*, is spread in such a way that both the cones can be stuck through it. More ornamental is the blanket called *žâ'ed* or *žâ'uda*, made of the skin of a black goat with long [531] fine hair (Fig. 44). The knob of the front cone and the whole of the rear cone are usually ornamented with small metal nails, sometimes of silver or gilded, and variously shaped. A saddle with silver ornaments is called *muḳammar*; with gold, *muṣaffar* (*k*). The "shovels" and crosspieces of the finest saddles are often inlaid with little plates of engraved metal.

A *mesâme* (Fig. 41) is a saddle to which the water bags are tied. Its wooden skeleton resembles that of the riding saddle, except that both its cones are lower and flattened. The crosspieces are replaced by round sticks about eighty centimeters long. Inside a *mesâme* only the *wiṭr* cushion is used. This saddle is also provided with breast girth, *ḥaḳab*. A *mesâme* with a thicker cushion and a stronger wooden structure, known as a *rabiṭ*, serves for carrying water bags made of camel skin.

A *ḥedâǧe* (Fig. 42) is a saddle used for carrying loads. Its wooden frame consists of four boards 42 centimeters long by 10 wide by 1 thick. These are fastened together in pairs, their broad sides being joined at the ends by metal plates to form almost right angles. About ten centimeters below the angle two holes are bored through each board and wooden stakes, *dḳâš* (*a*), driven through; a stick, *'aṣa'* (*b*), is tied below the stakes on each side. The *wiṭr* cushion (Fig. 43) to which this frame is fastened is almost a meter long by 35 centimeters high in the front and 65 centimeters high behind. Its back ends in an ornament, *'ejz*, resembling a red Turkish cap, with a tassel, *širšîb*.

● [462] The camel halters, *rasan*, are usually made by women; the iron parts only are bought from traveling merchants (Fig. 45: *a*, *muḫṭama*; *b*, *'aḏâr*; *c*, *'aḳḳâreb*; *d*, *sinsile*; *e*, *šervîib*; *f*, *ǧedîla*).

A rider about to mount [illegible] his left foot on the left front knee of the kneeling camel, places his left hand on the front, his right on the rear saddle knob, and springs off the ground, throwing his right leg over to the saddle. At the same moment the camel gets up in three motions: first she lifts her breast and kneels on her front legs, this movement being called *šenhaṣ*; next she raises her back, *nowṣa*, and thrusts again